

A  
S E R M O N

Preached at the

Triennial Visitation

Of the Right Reverend Father in God,

J A M E S,

Lord Bishop of *LINCOLN*,

Held at

H A R T F O R D,

*June* 12. 1700.

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By *PHILIP FALLE*, Rector of *Shenley* in the County of  
*Hartford*, Prebendary of *Durham*, and Chaplain in Ordinary  
to His Majesty.

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*Published by his Lordship's Command.*

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L O N D O N :

Printed by *W. Bowyer*, for *John Newton*, at the *Three Pigeons*,  
over-against the *Inner-Temple Gate*, in *Fleet-street*. 1700.

SEMINARY

Presided at the

General Assembly

Of the Right Reverend Father in God

JAMES

Lord Bishop of LONDON

and

HAROLD

THOMAS

By PAUL FARRAR, Master of the Seminary, and  
Minister of the Gospel, and Chaplain to the Bishop

of the Seminary

of the Seminary

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TO THE  
Right Reverend Father in GOD,  
JAMES,  
By Divine Permission  
Lord Bishop of LINCOLN.

MY LORD,

WHEN Your Lordship was pleased,  
upon a Motion of the Reverend  
Dr. Stanhop, seconded by the rest  
of the Clergy who heard this Ser-  
mon, to command me to print it, I had nothing  
left me but to obey, at the hazard of meeting with  
Readers

## The Epistle Dedicatory.

Readers less equal, or less indulgent, than the Learned Auditory in which I preached it. I was called upon to attend His Majesty into Holland before I could transcribe it for the Press, which is the Excuse I have to plead for its not appearing sooner. And here I must crave leave to acquaint Your Lordship, that the first New Book put into my hands at my Landing on the Oiber Side, chanc'd to be the Rotterdam Journal, that gives an account of the Works of the Learned. In the Article relating to England, I found a glut of Printed Sermons amongst us complained of and reflected on

\* On voit icy  
(Londres) des  
Sermons sortir  
en foule de des-  
sous la Presse.  
Nos yeux ne  
voyent que  
Manne. En  
voulez vous  
sçavoir la rai-  
son? C'est que  
les Ministres  
ayant la liberté  
de lire leur Ser-  
mons en Chaire,  
en achètent de  
tout faits, et  
n'ont d'autre  
peine que de les  
lire, & passent  
pour habiles  
gens à peu de  
frais. Histoire  
des Ouvrages  
des Scavans,  
par Monsieur B

in so rude and in so injurious a manner \*, as might well discourage me, and others of my Brethren, from troubling the World any more with our Labours in this kind, could we believe that the Author of that Journal spoke any body's Sense but his own. He chargeth us indiscriminately with a Plagiarism, of which I doubt whether the best Intelligence and Information he could get, if he were put to it, would furnish him many Instances. Indeed we do not usually hear of our Printed Sermons being preached over again among our selves, but we have heard of their being frequently so by certain Gentlemen abroad, with whom we shall never quarrel for doing us that honour. The committing



## The Epistle Dedicatory.

of Sermons to the Memory, is no such infallible Means to prevent pilfering of other Men's Works, as the Journalist would insinuate; and perhaps the Press has as often helped out at a dead list those who use that Way, as those who use the other. He might have learnt from My Lord of Sarum's excellent History \*, what Reasons set our First Reformers, who were Great and Wise Men, upon Writing and Reading their Sermons, contrary to the general Practice before in England; and what Accuracy and Exactness in those Compositures has resulted from the keeping up of that Usage among us ever since. And certainly so long as good Sense, good Method, and good Language, shall make up the Character of good Preaching, that which obtains in the Church of England shall take place of the Declamatory Way, which for the most part has little to recommend it besides the Noise and Heat of Action. Such stately and frothy Pomp of Words without Matter, shall vanish with the Breath of the Speakers; when the finished and elaborate Discourses of our Sanderfons and Tillotfons, read from the Pulpit, shall weigh upon the Judgment and the Understanding, and shall convey a Light and Conviction into the Mind that shall make every Man wiser and better who once heard or now reads them. I forbear saying any more, lest while I am  
endea-

\* History of the Reformation of the Ch. of England, Vol. I. Book III. pag. 317, 318.

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## The Epistle Dedicatory.

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endeavouring to right the Learnedest and most deserving Body of Men in the Christian Church, from the Exceptions of a Person who has not treated them with Common Respect or Good Manners, in a Paper designed to fly over all Europe, I should seem to magnifie my own Performance. The Meanness of it is, as it happens, the best Apology that can be made for its Publication; for that will render it less liable to the Suspicion of making Plagiaries, as there would be no Robbers if none Travelled but Poor People. Your Lordship knows how willing I was to have the Province assigned me at Hartford transferred to another, who would have discharged it much better: but your Lordship insisting on your first designation and appointment of me, it became me to submit. I then began to think what would be most proper to say at that Meeting, and was determined to the Choice of my Subject, by the Consideration of the State of that Part of Your Lordship's Diocese where the Visitation was to be, abounding with ignorant Fanatical Lay-Teachers, who make a Property of our People. And I entred the more readily upon the Subject, that I was sure to have the best sort of Dissenters on my side, who joyn with us in declaring against an Anarchy in the Church, and in asserting a Separation from Other Works to Ministerial Functions. Whatever Defects

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## The Epistle Dedicatory.

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fects of another nature this Sermon may labour under, I hope it will be found to contain honest and seasonable Truths, and to have Some Things set right in it which peradventure were not altogether so before. Such as 'tis, I lay it at Your Lordship's feet, and gladly embrace this occasion of telling the World, what satisfaction we the Clergy of the Diocese of Lincoln take, in having a Prelate of so much Candor and Temper, Affability and Goodness, and of such other excellent Qualifications, set by a Great and Just King to preside over us. Your Lordship fills a Chair venerable for Antiquity, for extent of Jurisdiction, and for a long Succession of pious and learned Bishops, in whose steps Your Lordship worthily treads. As Your Lordship goes before us and governs us with the Care and Tenderneß of a Father, so in return I dare promise Your Lordship, without fear of being disowned by my Brethren, a Filial Duty and Adherence on our part. I have always thought the Strength and Glory of a Clergy to lie in their being thus united to their Bishop: and of so happy an Union may we, Your Lordship's Clergy, ever be an Example and a Pattern to others. As for my self, besides the Tyes of a Presbyter to his Diocesan, I have very particular Obligations to Your Lordship, as my Benefactor. I hold my Preferment in

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Hartfordshire

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## The Epistle Dedicatory.

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Hartfordshire from Your Lordship's Gift; and tho' the Possession of it has been hitherto attended with some Trouble, yet that does in no wise diminish my Gratitude and Thankfulness for the same. That Your Lordship may never blush to have conferred Favours upon a Person wholly unmeriting them, shall be the continual study and endeavours of,

MY LORD,

YOUR LORDSHIP'S

most humble, most dutiful,

and most obliged Servant,

Ph. Falle.

# ACTS xviii. 3.

*And because he was of the same Craft, he abode with them, and wrought: for by their Occupation they were Tent-makers.*

**A** Just Vindication of the Sacredness and Prerogatives of our Holy Office, cannot be thought an improper Argument to treat of in this Presence. We scarce have an opportunity of handling it professedly, or with Decency, unless at such a Time and on such an Occasion as this. Faith, Repentance, and the general Duties and Obligations of Christianity, are the trite and repeated Themes of our Discourses to the People, in the progress of our Ministry: But when we solemnly meet together, as we do this Day, something more peculiarly relating to our Selves, and to the Privileges or Exercise of our Function, is (I conceive) expected from him on whom the Command is laid to fill up the Place where I have now the honour to stand.

The bold Invasion of the Ministry by Men without Character or Mission, engaged in mean and sordid Occupations, rude and unlearned, destitute of all those Helps and Assistances which can now only be acquired by a liberal and ingenuous Education, is an Evil that spreads in this Nation, and that (as I have with grief observed) too much affects this Part where our Lot is fallen, and our respective Charges lie. When Men divide from the Church, and proceed upon Principles which do not destroy the necessity of a settled and orderly Ministry, there is room left to hope that they will not superinduce Heresy to their Schism, but that at least the Essentials of Christianity will be preserved whole and entire among them. The Case is otherwise, where illiterate Artisans and Mechanicks set up for Teachers. The very Foundations of Religion must be subverted by the Unskilfulness of such Guides, who know not how to fix upon rational and coherent Systems of Things. As their Ignorance exposes them to be deceived, so their Presumption leads them on to the deceiving of others. What an over-heated Imagination suggests is then confidently delivered, the Ancient Doctrines are laid aside, Monstruous Opinions are set on foot,  
Errors

Errors are accumulated and multiplied without number, and all ends at length in Frenzy and Enthusiasm.

Whatever some may think, the Evangelical Ministry is no less sacred than the Legal Priesthood was. As then, so now, there is a particular Order of Men appointed by God, who have the Direction and Intendency of Holy Things committed to them, exclusively to others. *No man taketh this Honour unto himself, but he that is called of God, as was Aaron* (a). (a) Heb. v. 4. Here we have a plain Rule laid down, and upon it are all those succeeding Sanctions grounded which condemn Sacrilegious and Uncanonical Intrusions into the Ministry. But neither Divine nor Humane Laws are proof against Spiritual Pride and Ambition. No Fences can keep it from breaking in upon the Public Establishment and Order. Mere Laicks \*, Men without Call, take up the Censer, and usurp an Office which does not belong to them.

\* Non omitam  
ipsius etiam  
conversacionis  
haretica descri-  
ptionem, quam  
futilis, quam

*terrena, quam humana sit; sine gravitate, sine auctoritate, sine disciplina; ut fidei sua congruens.*  
— *Simplicitatem volunt esse prostrationem disciplina, cujus penes nos curam lenocinium vocant.*  
— *Omnes tument, omnes scientiam pollicentur.* — *Ipsa mulieres haretica, quam procaces!*  
*qua audeant docere, &c.* — *Ordinationes eorum temeraria, leves, inconstantes; nunc neophytos*  
*conlocant, nunc seculo obstrictos, nunc Apostatos nostros.* — *Alius hodie Episcopus, cras alius: ho-*  
*die Diaconus, qui cras Lector: hodie Presbyter, qui cras Laicus. Nam & Laicis Sacerdotalia*  
*munera injungunt.* Tertull. de Praescript. Hæreticor. cap. xli. pag. 217.

And



And as the Work into which the Ministers of the Gospel are sent requires a special Designation, so likewise it requires peculiar Qualifications and Endowments. A due Preparation must precede it, and many Degrees of Probation must be passed through, before one presumes to enter upon it. Such a measure of Knowledge in Divine Matters must be treasured up, as may in some sort supply the Defect of those Extraordinary Succours which are now withdrawn, and were never conferred but on the First Preachers of Christianity. Nor is that to be attained but by the same Means by which all other Kinds of useful Knowledge are acquired; *viz.* by Labour, Application, and Industry. The Sacred Writings, in which the stupendous Mysteries of Divine Wisdom are lock'd up, ought to be first and chiefly studied: but then all the necessary Auxiliaries of Humane Science and Learning must at the same time be taken in, so far as they ancillate to the Truths of Religion. To the Use of these Means a Blessing is promised, and such an Assistance of the Holy Spirit as is needful, in the Ordinary Way we are now in. Rash Men, who without these Qualifications assume an Authority to Teach in Separate Congregations, are forced to  
set



set up other Pretences. Conscious of their Incapacity, they run back to the Miraculous Ages of the Church, and cite the Example of the Inspired Doctors and Evangelists, who merely through a Divine Power, and without Letters, did with amazing success propagate the Gospel over the whole Earth. They boast of the same Illuminations, and Effusions of the Spirit, which were poured out upon those Ancient Servants of God. But the Vanity of their Claim is sufficiently detected by their shameful Stumblings, by the many palpable Fundamental Errors which they fall and lead others into. 'Tis not difficult to guess that the Spirit of God can never be the Author of Doctrines, that undermine the Faith which he himself did *once deliver*.

Further, the Ministry is a State of Life so abstracted from Secular Occupations and Affairs, that it is incompatible with them. It is a State of Retirement and Recess from the Cares and Concerns of the World. He that dedicates himself to God, and to the Services of Religion, is thereby understood to have renounced all other Professions and Ways of Life. It is a Profession distinct of it self, capable of taking up the Whole Man, and of filling up all the Spaces and Intervals of his Time. To attend constantly

ly on Divine Ministrations and Offices, to labour in the Word and Doctrine, to exhort in public and to admonish in private, to be instant in season and out of season, to watch over the Flock, to oppose the growth and to stem the torrent of dangerous and prevailing Errors or of yet more dangerous and prevailing Vices, to visit and comfort the Afflicted in their Sorrows, to assist Dying Men in their last Throws and Agonies, to leave no other Part of the Duty of a faithful diligent Pastor unperformed, is certainly a Task adequate to the longest, the most active, and the most painful Life. Meditate upon these things, give thy self wholly to them, says the Apostle to his Disciple Timothy (b): But how will he give himself wholly to them, who has a Multitude of Avocations of another nature, that swallow up the best Portions of his Leisure, that divide and distract his Thoughts, and that stifle and deaden that lively Sense of Divine Matters which one engaged in Spiritual Functions ought always to bear warm upon his Mind? From thence it appears, that the Exercise of a Lay-Vocation is irreconcilable with the Dispensation of Sacred Things. And therefore as They to whom a more excellent Work is committed, should not meddle with Cares foreign

(b) 1 Epist.  
IV. 15.

reign to their Function, and should be so liberally provided for as to be wholly free and exempt from those Cares; so They whose proper Employment lies another Way, and who have Business more than enough of another Kind cut out for them, ought to look on the Priestly Office as a Trust, which as they have no Right to invade, so they have neither Abilities nor Opportunities to discharge. 'Tis absurd to think that the sacred *Depositum* should be lodged in hands always paddling in Dirt: so I call earthly mechanick Occupations, opposed to holy and heavenly Ministries.

But why (are we told) should a Secular Calling be thought inconsistent with a Spiritual Trust and Charge, when 'tis well known that *St. Paul*, whom God made the glorious Instrument of converting so many Nations, professed a Trade, and actually *wrought* at it, at the same time that he went about doing the Duties of his Apostolate? Are the present Ministers of Religion greater than *St. Paul*, or have they Prerogatives above him? Let them, as he did, relieve *their necessities by the labour of their hands*, or let them confess themselves *Hirelings*, and those only true Ministers who like him *preach the Gospel freely*, and seek a  
C Supply

Supply not from the Sweat of the People, but from some honest Vocation of their own.

This Language is frequently in the mouth of those wild Sectaries who overthrow all Rule and Order in the Church, who abolish all Distinction betwixt Profane and Sacred Things, and among whom to sit all day in a Shop incapacitates none to be a Teacher. They are Enemies not to be contemned. Their Numbers, their many Errors in the Faith, and the open defiance they stand in to all regular and instituted Ministry, renders them, if not formidable, yet considerable enough to be took notice of. They become more and more so every day through the countenance and encouragement they receive from Deists, Libertines, and other loose People of the Age; who hating all Religion, will ever be ready to close in with any Side or Party that helps on their Design of destroying it; and which can by no other Method or Means be so effectually accomplished, as by taking away the Credit and Reputation of Holy Functions. It is not therefore our own Cause so much as the Cause of God and Religion that we plead, when we stand up for the Honour and Dignity of our Ministry: which nothing can more deprectiate, than to suppose

an Obligation, or even (as the State of the Church is now) a Permission to joyn mechanick Labours with it.

And to give a reply to the Example said to be set us by so great a Man as *St. Paul*, I have purposely chosen for my Subject the very Text that mentions his exercising the Ministry and a Trade together. I shall take some pains to consider this Place of Scripture, and to rescue it out of the hands of those who draw Conclusions from it dishonourable and injurious to our Sacred Profession. And forasmuch as I would dispatch this Matter at once, and answer every Objection that carries some Shew of Authority, I must bespeak your Patience if peradventure this Discourse exceeds somewhat the usual Length. *And because he was of the same Craft, he abode with them, and wrought: for by their Occupation they were Tent-makers.*

The Persons spoken of here are *Aquila* and his Wife *Priscilla*, converted *Jews*, who formerly dwelt at *Rome*, but then at *Corinth*. *Claudius Cæsar* had by an Edict expelled the *Jews* out of *Italy*, as both *St. Luke* in this Place, and *Suetonius* in the Life of that Emperor \*, in-  
forme us. *Aquila* and *Priscilla* were exiled with  
the rest. Upon this they withdrew into *Greece*,

\* In *Claud.*  
cap. xxx.

and went to live at *Corinth*, a wealthy and trading City. These Persons had an Occupation and a Calling, which was that of *Tent-making*: They were by their Occupation *Tent-makers*, says the Text. The Word in the Original is *Σκηνωτοισι*, which whether it be rightly translated or no, I think it not material to dispute. I shall only observe, that some Criticks have rendered the Word otherwise. Now whilst *Aquila* and *Priscilla* were at *Corinth*, *St. Paul* came thither also, meaning to preach the Gospel in that City, as he had done before in the other Cities of *Greece*, and more lately at *Athens*. The Work he came about requiring some stay (c), he took up his habitation in the House of *Aquila* and *Priscilla*: and the reason given in the Text why he chose to sojourn and to *abide with them*, is, *because he was of the same Craft*; by which is understood, that he likewise was a *Tent-maker* as they were. And accordingly 'tis said that in fact he wrought and laboured with them in that Occupation. 'Tis added, that every Sabbath he resorted to the Synagogue, where he reasoned with the Jews and Greeks, persuading them, and testifying unto them that *Jesus was the CHRIST*. This is the full import of the Text, which we now have under consideration.

(c) See Vers.  
14. and 18.

In discoursing thereon, I shall do these three Things.

- I. I shall inquire in what sense it can be admitted that *St. Paul* was a *Tent-maker*, what Motives induced him to practise that Occupation whilst he travelled about preaching the Gospel, and how far Christian Ministers are concluded by his Example in this Matter.
- II. I shall account for some Passages out of Ancient Constitutions, Councils, and Fathers, which might be turned upon us in the present Controversy.
- III. Having proved that Evangelical Pastors and Ministers, are by the nature of their Function dismissed from Manual Labours and Occupations, and generally from all those Cares with which Secular Persons are taken up and perplexed; I shall shew how much they are to blame, if through Love of the World they voluntarily resume and involve themselves in those Cares; if through Levity of Spirit they dissipate their Time in foolish Diversions and Amusements, or even in fruitless and unprofitable Studies; if they do not, in for  
privi-



priviledged and recollected a State of Life, bend their utmost application and endeavours, to the enriching of their Minds more and more with the Knowledge of Things excellent and proper for them, to the adorning of their Province, and to the *fulfilling of their Ministry*; since therefore they enjoy this Exemption and Immunity that they may be enabled so to do.

I. I shall inquire in what sense it can be admitted that St. *Paul* was a *Tent-maker*, what Motives induced him to practise that Occupation whilst he travelled about preaching the Gospel, and how far Christian Ministers are concluded by his Example in this Matter.

In order to which I must observe, That it was a Custom among the *Jews*, of what Rank or Quality soever, to teach their Children some ingenious Craft or Art, not only as a remedy against Idleness, but as a reserve in time of Want, whereto their frequent Expulsions from home, and Dispersions abroad, had taught them they might be reduced when they least dreamed of it. A Man born to an Estate, and unacquainted with Labour, if Misfortunes drive him from his Native Country, and divert the  
Stream



Stream that was wont to supply and flow in to him, must needs be very miserable: where-as an Artificer will live any where. *Artem quævis terra alit.* This the *Jews* used to exprefs by faying, in their sententious way, that *if there be a six years Famine, it will not come near the dwelling of an Artificer* \*. We have a memorable Instance of this Custom in those two young Jewish Brothers, *Chafinai* and *Chanilai*, whose Story *Josephus* relates at large †. They, with other *Jews* inhabiting the City of *Neardæa* in the Province of *Babylon*, were a remnant of the Captivity planted there by the Kings of *Affyria*. *Chafinai* and *Chanilai* were Persons of note amidst their scattered Tribes. They were nevertheless put with a Weaver to learn the Trade, which, fays the Historian, was *no disparagement to them* ||, for the reason before rehearsed. But their Master handling them one day somewhat too severely, the high-spirited Youths could not brook that usage: They repented it to that degree, that they flew out into Arms, drew many Followers after them, took the Field, and well nigh caused a Revolution in the State of *Parthia*. Whether this Custom was common

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from

• שית שנת  
דומה כפנה  
ואחבה  
דאומנה  
לא חליף:

Buxtorf. Florileg. Hebr. p. 23.

† Antiq. Jud. lib. xviii. cap.

12.

|| Αὐτὸς ἡ μὴ-  
νην πεποιτα-  
σεν ἰσὺν μα-  
θησῶν, ποιῶν-  
τες ἐκ ἐστῆς  
ἀρετῆς τοῖς  
ἐμυχαίοις,  
&c.

from the beginning of all the Oriental Nations, or that they borrowed it from the *Jews*, as they did many others, I cannot say; but thus much is certain, that it remains in force among diverse of those Nations to this day. It makes a part of their Religion, and is passed into so general a Law, that he who fills the Throne is not dispensed from it. Even he also must profess some Trade, and now and then sit and work at it, with those very Hands with which at other times he weilds a Scepter \*. The Lettered Men among the *Jews*, having like others learnt some piece of Mechanism in their Infancy, spent afterwards their intersticiary or spare-Hours therein, and one would wonder what homely Crafts some of them took up with. Thus Rabbi *Jose* was a Currier or a Leather-dresser; Rabbi *Jochanan* was a Shoe-maker, and from thence was firnamed *Sandalar*, i. e. one that maketh Sandals or Shoes; and so of others †. What particular Art *Rabban Gamaliel Ben Juda* (President of the *Sanhedrin*, after its translation to *Jaf-ne*) was versed in, I know not: but of him we have an Apophthegm yet extant, delivered to his Disciples, which says, that the Labour

\* *Knolles's Turkish History*, Vol. II. pag. 943.

† *Drak. Pseude. lib. v.* 128.

*hour of the Hands ought to be joined with the Study of the Law* †. And this seems to have been a common and received Maxim among the *Rabbins*, handed down from one to another, and so taught uniformly in all their Schools.

† ופה תלמוד  
תורה עם  
דרך ארץ  
שינעת  
שניהם  
משכחת  
עין וכל  
תורה שאין עמה

מלאכה סופרה בשלה וגוררת עין;  
Buxtorf, Florileg. pag. 161. Drus. Apophth. lib. 1. pag. 15.

*St. Paul* was brought up at the feet of the *Hebrew Masters* (d), and early imbibed all their Documents and Precepts. The Authority then of the *Rabbinical Chair*, added to the many Examples before him among his Contemporaries and Equals, must easily prevail with him to take up a Craft, although his present Circumstances might not require it; and when nothing remained but to make choice of one, his Genius and Inclination, or other Reasons which it concerns us not to know, might as easily determine him to that of *Tent-making*. Which after all was none of the despicablest Employment, if we understand the Word in the Original, not of *Tents* strictly so called, but of *Aulea*, that is, rich *Tapestries* and *Canopies*, such as were wrought only for the Palaces of Kings and Nobles, the Word admitting of both

(d) Act.  
xxii. 3.

\* Vid. Critic.  
S. in loc.

(e) Acts xvi.  
37, 38.  
— xxii. 25,  
&c.

constructions alike \*. Whatever it was, 'tis plain that St. *Paul*'s Birth and Education were above it. He was *born* with the Privilege of a *Roman Citizen* (e), which was a Mark of Distinction in those days, when conferred on single Families or Persons, and not on a Mixt Multitude or City. It was for the most part the Reward of Services done by Strangers and Men of another Country and Nation to the *Roman State* and Commonwealth, and it ennobled those who had merited to obtain it. And that this was the Case of St. *Paul*, the excellent *Grotius* has shewn, by observing that *Tarsus*, the Capital of *Cilicia*, in which Saint *Paul* was born, was no Colony nor *Municipium* of the *Romans*, having the *Jus Civitatis* annexed to it, how large Franchises soever it might otherwise be invested with by them: that consequently this Honour which St. *Paul* challenged as his Birth-right, must have been derived to him from one of his Ancestors, that had signalized himself in the Wars of *Augustus Caesar* against *Brutus* and *Cassius*, or in those of the same *Augustus* against *Marc Anthony*: from whence is to be collected (pursues that incomparable Person) that St. *Paul* was issued of a wealthy

a wealthy and opulent Family \*. And accordingly Photinus brings in our Apostle answering *Lyfias* in Terms, which none could use but one that was well Descended †. Now *Tarsus* was an Academy, which for the Profession of all the Liberal Sciences, contended with the then celebrated Schools of *Athens* and *Alexandria*, nay surpassed them, if we may believe *Strabo* ||, a Writer of good credit. There *St. Paul* laid the first foundations of his Studies; there he furnished himself with the Learning and Wisdom of the *Greeks*; read, perused, and digested their Books; as appears even now by his Quotations out of *Aratus* (f), *Menander* (g), and *Epimenides* (h), Authors of great name in

\* *Tarsus non Colonia erat, sed (Solummodo) libera Urbs, Plinio teste, lib. V. cap. 27. Concessam Tarsensibus libertatem ab Antonio dicit Appianus, Civil. lib. V. Et Dion Crisostomus I. Orat. Tarsens. multa privilegia recitat ab Augusto tributa Tarsensi Civitati, non autem jus Colonie aut Municipii, qualibus jus Civitatis Romana compete- bat, ut diximus D. ad Municipali. Et Ulpia-*

nus inter Cilicie Colonias Tarsum non nominat. Restat ergo ut aliquis majorum Pauli bellis civilibus, qua inter Caesarem Augustum & Brutum Cassiumque, aut etiam inter eundem Caesarem & Antonium intercessere, jus illud sibi comparaverit. Unde colligas ex opulentâ familiâ fuisse Paulum; neque vana esse quae veteres Græci ad hunc locum dixerunt. Annot. in Act. xxii. 28.

† Περὶ οὗ καὶ ὁ δὲ Παῦλος ἀποκρινόμενος ἔλεγε μονογενὴ φάσκων, καὶ καθαιρῶν αὐτὸ τὸ φεῖνημα, ὅτι συ μὲν περὶ σφαλόν καὶ παρὰ σὲ περιέναι ἀπαγγέλλεις τὸ ἀξίωμα, ἐμοὶ δὲ ἀναθεῖν ἐπί τῶν ὤμων καὶ ἐκ πατέρων κατὰ νόμων τὸ δόξαι ταύτης, καὶ τὴν περὶ σφαιρίας ἐκλήρωσιν τὸ περὶ νόμον. Epist. cii. pag. 145.

|| Τσαῦτην δὲ τοῖς ἐνθάδε ἀνθρώποις (scil. Tarsens.) σπαδὴν περὶ τε φιλοσοφίαν, καὶ τὴν ἄλλω ἐκμάχων ἀπαρὰ παιδείαν γέγονεν, ὡς δὲ ἔφασκεν, καὶ Ἀθήνας, καὶ Ἀλεξάνδρειαν, καὶ ἄτινα ἄλλων τόπων διωμάτων εἰπὲν, ἐν αἷσιν καὶ διαλείπειν τῶν φιλοσόφων, καὶ τῶν λόγων γέγονασιν. Διαφέρει δὲ τούτου, ὅτι ἐν αὐτῇ μὲν οἱ φιλομαθεῖς, ἐπὶ χῶροι παύεις εἰσι. ἔστι δὲ ἐκ ἐπιδημιῶσι βελτίους αὐτοὶ οἱ τοὶ μαθεῖν αὐτῶν, ἢ καὶ τελεῖν ἐκδημιῶσαι, καὶ τελεῖν ἐκδημιῶσαι, ἐκδημιῶσαι ἡδὲ καὶ κατέχον. δὲ οἱ λόγοι. Et paulo post: Μάλιστα δὲ ἡ Ῥώμη διωμάτων τὸ πλεῖστον καὶ ἐκ τῶν πόλεων φιλολόγων. Τάρσαν γὰρ καὶ Ἀλεξάνδρειαν ἐστὶ μετὰ ταύτην μὲν ἡ Τάρσος. Geograph. lib. xiv. pag. 673. & 675.

(f) Acts xvii. 28.

(g) 1 Cor. xv. 33.

(h) Tit. i. 12.

Ancient

Ancient Greece. From *Tarsus* he went to *Jerusalem*, to the end that under the Discipline of the *Hebrew Sages*, and of the Doctors of his own Religion, he might acquaint himself thoroughly with the Institutions and Divine Philosophy of *Moses*. Here is nothing that suits with the Character of a poor Handycraftsman: here are Strains quite beyond it: and to set out upon such a Journey and Expedition, merely for the improving and the perfecting of his Mind, must be confessed to have been an Undertaking of which a mean indigent Person, one servilely bound to a Trade, could not be capable. Such Men's Thoughts as well as Abilities have used to creep a great deal lower. I marvel how this came to be so much overlooked, and this great Apostle, who for the eminency of his Knowledge, and his exquisite Skill in all polite and humane Literature (abstractedly from those admirable Gifts and Graces of the Holy Ghost, with which he was afterwards endowed) might be compared to the most renowned Philosophers of old; how he, I say, should now be thought to have originally been neither better nor worse than a poor paltry Artisan.

The great Credit and Esteem which *St. Paul* was in at *Jerusalem*, shews him to have been no vulgar



vulgar and obscure Man. He was known to the High-Priest, and to all the Estate of the Elders (i), that is, to the whole supreme Council of the Sanhedrin. He had access to them, and we find him intrusted by them with a Power and Commission, which for their own honour, and the honour of their Religion, they would never have put into mean and disreputable hands. For they made him Inquisitor of the Faith, as it were, among them. They authorized him to search after the Christians, and to commit to prison as many as he found of that way (k). Having, in pursuance of that Power, made a cruel havock of the Church at Jerusalem (l), he was going to do the like at Damascus, when a miraculous voice from Heaven struck him to the earth, and wrought his Conversion (m). My manner of Life, (says he, in his Defence before King Agrippa) which was at the first among mine own Nation at Jerusalem, know all the Jews (n). He who could boldly appeal to the Testimony of a whole Nation, and call upon it to witness his Conversation and manner of Life, must have made a Figure in it above what a silly Plebeian and Artisan can in reason be presumed to have made. Such a one might perchance be known among his Neighbours,

(i) Acts  
xxiii. 5.

(k) — ix. 2.

(l) — viii. 3.

(m) — ix. 3.  
&c.

(n) — xxvi. 4.

(o) Acts xxvi.  
24.

bours, but could not be considerable enough to draw the eyes and observation of a great People upon him. And when we hear *Festus* crying out from the Tribunal on which he sat with *Agrippa*, *Paul! thou art beside thy self! much Learning doth make thee mad (o)!* we can never think that he took the Man who stood before him, and to whom he thus spake, for one of the Common Tribe of Mechanicks: but to account rationally for those Words, we must suppose them grounded on an intimation of *St. Paul's Learning*, and other great Qualifications, given before to the Governour, by some of the *Jews* themselves, who knew *St. Paul*, and with implacable malice persecuted him for this very reason, that he, a *Pharisee*, a Man of such note and reputation, had deserted them, and now turned upon them that very *Learning* which he had acquired in their Schools.

*St. Paul* then was a *Tent-maker*, and took up that Craft, no otherwise than as the greatest *Rabbins* and *Doctors* among the *Jews* took up some one some another Calling. And as what they did was merely by way of prevention against sudden and surprizing Turns of Fortune, to which all Men are subject, so they were not thereby understood to derogate from the Dignity



nity of their Rank, or to debase themselves into the condition of ordinary Mechanicks. There is a visible difference betwixt the taking up of a Craft in that Way, and the assuming it as a proper Vocation, and making it one's daily Task and Business. The first may be the effect of Prudence and Caution, but an Idea of Vileness and Contempt is affixed to the last. In a word, it may with as much truth be affirmed, that the most illustrious Professors of Wisdom among the *Jews*, were all but so many abject Handycraftsmen, as that *St. Paul* was so. He has been too much lessened by this Notion and Conceit of him, which some heretofore have too easily entertained, and others of late have industriously promoted, because they have had an End to serve in it.

Thus much being premised, his *making Tents* at *Corinth* after he was called to be an Apostle and a Preacher in the Christian Church, is next to be examined: and thereupon the following Considerations will arise, which will demonstrate that his Case was Singular, so that the present Ministers of Religion neither are nor can be concluded by his Example in this Matter. Here then,

E

1. We

1. We ought to remember how *exceedingly zealous* and observant he himself says he was of the Prescriptions and Traditions of his *Fa-*  
 (p.) Gal. i. 14. *thers* (p), which indeed he speaks with reference to the Time that preceded his Conversion: But by what he declares in another Place, touching the very point now in question, that *unto the Jews he became as a Jew, that he might gain the Jews; to them that were under the Law, as under the Law, that he might gain them that*  
 (q.) 1 Cor. ix. 20. *were under the Law* (q); he clearly intimates that in the whole Course of his Ministry he preserved a great regard for the *Jews*, and (so far as could be done) complied with such Popular Customs as he found among them, that by so doing he might the better ingratiate himself with them, which he judged would facilitate the progress of the Gospel, the noble End he pursued and aimed at in all his Labours. To work sometimes with his hands, and in that to keep up to a conformity with their learned *Rabbins* and Doctors, was a Method of Insinuation very likely to take with that People, tenacious of their Old Customs even to superstition; and it was, we know, attended with success. This then is no otherwise to be looked on than as an Act of Condescension in the  
 Apostle

Apostle purely prudential and temporary, accommodated to the Weakness and Prejudices of the *Jews*, whom he sought to *gain*, and not designed by him to be a standing perpetual Rule to those that should succeed him in Pastoral Cares and Offices.

2. The unsettled Condition of the Church at that time, is what ought also to be considered on this occasion. There was no certain Provision as yet made for those who laboured in the Ministry. The voluntary Offerings and Contributions of the Faithful, were the only Fund which the Church then had to answer all Exigencies. And though the Charity of the Apostolic Ages was indeed wonderful, nevertheless since the Apostle tells us that *not many Mighty nor Noble were called (r)*, but the far greater part of those Primitive Converts throughout the World, were Persons more remarkable for the piety and sanctity of their Lives, than for the largeness of their Estates, or the splendor of their Fortunes, 'tis evident that the Treasure of the Church could not be great, the small number of the Rich bearing no proportion with the multitude of the Poor. In that state of things, who can wonder if St. Paul, out of mere generosity and nobleness of Mind, chose

(r) 1 Cor. i. 26.

rather to take up that Craft which in his younger years he had learnt in view of such an Incident and Emergency as this, and to draw those Supplies from it which his long and expensive Voyages in the Service of the Gospel might sometimes cause him to want, than to be a Charge to the Churches which he saw already burdened above what they could bear? But where there is not a Parity of Case, nothing can be inferred from such a Practice. He that is called to serve at the Altar in a Nation thoroughly converted to Christianity, and able to afford an honourable Maintenance for the support of Divine Offices, needs not do that for it which *St. Paul* did for the poor proselyted *Jews* and *Gentiles* in his days.

3. When *St. Paul* wrought at a Trade, it abated nothing of his Vigilance and Care for the Churches, it obstructed not his attendance on the Duties of his Ministry, and he could have done no more though he had not wrought at all. The Work of God did not stand still, while the other went on. So many Countries travelled o're and o're, so many Nations brought to the Knowledge of Christ and to the Obedience of the Cross through his means, are a proof of this Truth. He laboured with his hands,  
and

and yet he preached and wrote as if all his Time and Thoughts had been spent in Study and Meditation. And the reason of that is plain. The wonderful assistances of the Holy Ghost, common to him with the other inspired Men of that Age, were to him instead of those. *When ye shall be brought before Rulers and Kings for my sake* (says our Blessed Saviour to his Apostles) *take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost* (f). St. Paul (f) Mark xiii. 9, 11. Mat. x. 19, 20. then, relying on this Promise of the Holy Jesus, might very safely bestow some of his Hours of leisure and retirement in working privately for his Necessities, which he could not have spared had he been left destitute of those extraordinary Helps and Succours he trusted to from above, but must have employed them in preparing himself for such Solemn Performances as the nature of his Function required. And can he in this be followed and imitated by the present Preachers of the Gospel? who by unwearyed Pains and Toils, by a continual bent and intendment of Thought, by a frequent subtraction even of the necessary Refreshments of Life to gain Time, must now endeavour to acquire that,

that, or indeed but a very small measure and proportion of that, which the First Ministers of Christianity received from the immediate Influx of God's Spirit, who inlightned their Minds, and put the very Words into their Mouths that they were to use when they spake in publick.

4. St. *Paul* seems to have been aware of the ill use that might be made of the Example he gave, and therefore takes great care, throughout his Writings, to assert the Liberty and Privilege of the Evangelical Ministry, and to free it from any such obligation to Manual Labour. He professes that what he did was purely voluntary, and the result of his own Choice, and ought not to be made a matter of Duty or Necessity in others. He shews the equity of making a Retribution to those who spend themselves, and neglect their own Temporal Concerns, to procure our Spiritual Good. The IXth Chapter of his First Epistle to the *Corinthians*, is a long set Discourse upon that Subject. There he clearly insinuates, that of all the Apostles, truly or falsely so called, he only and *Barnabas*, the Companion of his Travels \*, wrought with their hands. He tells the *Corinthians*, that he and *Barnabas* had power to forbear working likewise (1), and to challenge an Honorary from the Churches,

\* *Barnabas*,  
Pauli diu co-  
mes, multum  
ab exemplo ip-  
sius traxerat.  
Grot.  
(1) Vers. 6.



Churches, as well as others that did so. For, as he argues, *Who goeth a warfare any time at his own charges? Who planteth a Vineyard, and eateth not of the Fruit thereof? Or who feedeth a Flock, and eateth not of the milk of the Flock? If we have sown unto you Spiritual Things, is it a great thing if we shall reap your Carnal Things? If others be partakers of this Power over you, are not we rather? Nevertheless, we have not used this Power* (u). The Power he speaks of, is an Ex-<sup>(u)</sup> — 7.  
emption from Manual Labour, and a Right of<sup>11, 12.</sup> being provided for by the Church, which the other Apostles claimed and used, but which he and Barnabas, of their own accord, and upon particular motives, did decline. As it was a Spontaneous Act of them two, so it could be no Law to the rest of the Apostles, nor to any subsequent Ministers of Religion. Neither would the Reasons always subsist, that had put him and Barnabas upon a Practice in which he owns they stood single and alone. God would soon enlarge the Borders of his Church, and then nothing could hinder Christian People from enlarging themselves also towards their Teachers. *Do ye not know* (for thus he immediately subjoins) *that they which minister about Holy Things, live of the things of the Temple? and*  
they



*they which wait at the Altar, are partakers of the Altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the* (w)—13, 14. *Gospel* (w). Here he refers to that remarkable Saying of our Blessed Saviour, that *the Workman* (even he who lays himself out on the great *Work* of Men's Salvation, and is painful and diligent therein) *is worthy of his Meat* (x), and ought consequently to enjoy a Vacation from other Works and Labours.

(x) Matt. x.  
10.

Nor did St. Paul always live by *making of Tents*. Sometimes he accepted of the Benevolence of the Churches. For in his Epistles, he speaks of *supplies* sent him *once and again* from

(y) 2 Cor. xi.  
8, 9.  
Phil. iv. 10, &c.

I proceed,

II. To account for some Passages out of Ancient Constitutions, Councils, and Fathers, which might be turned upon us in the present Controversy.

1. Such is that cited out of the *Apostolical Constitutions* (commonly, but untruly so called) in which the Apostles, whom the Fictitious Author personates all along, urge their own Example to stir Men up to Bodily Labours. *We are* (thus they are made to speak) *employed in dispensing*

dispensing the Word of the Gospel; we do not therefore disuse the Labour of the Hand; but are occupied some in making Tents, some in Fishery, some in Husbandry †.

If St. Paul made Tents, whilst he went up and down the World planting and gathering Churches, he wrought privately in a House and at his Lodging. (z), and mostly at Night (a), after the Day spent in public Exhortation and Teaching: But how Fishery and Husbandry, or the like Rustic Arts, which require the Day, and a settled Residence in a Place, should be consistent with that unfixt ambulatory Life which the other Apostles led no less than he, is not to be comprehended.

Fishers some of them we grant to have been at the first, and to have upon occasion practised that Calling, even after our Lord's Resurrection, and until the Day of Pentecost (b). But when they had on that Day received the last Seal of their Ministry by the Mission of the Holy Ghost, and thereupon they became (as 'twere) Other Men, entred upon a New Scene, dispersing themselves among all Nations to preach the Kingdom of God, it cannot be shewn that from thenceforwards they meddled any more with that or other the like Occupations. In short, the Author of these Constitu-

F

tions

† Καὶ ὁ αὐτὸς ἡ-  
μεῖς ἡραδίζον-  
τες τὴν λόγον  
τὴν εὐαγγελίαν,  
ὁμοίως καὶ ἡμεῖς ἐ-  
περσιν ἐν ἀ-  
μελῶν οἱ ἡ-  
μεῖς εἰσιν ἡ-  
μεῖς ἀλλήλους. οἱ  
ὅτι σκηνώσονται.  
οἱ ὅτι ἡμεῖς ἐπὶ τῇ-  
ῶ. περὶ τὴν  
μετὰ τὴν ἐπι-  
στασιν ἀποστόλων  
ἡ. Lib. II.  
cap. 63.

(z) Text.

(a) i Theff.

ii. 9.  
ii Theff. iii. 8.

(b) Joh. xxi.  
3, &c.

tions is an Impostor, who to give a reputation to his Dreams would intitle the Apostles to them. And I am deceived if this Passage be not as good an Instance of the Spuriousness and Supposition of the Book, as any thing that has been observed out of it for that purpose, by learned Men of all Communions.

2. There is a Canon of the IV<sup>th</sup> Council of Carthage that is indeed very express, and the Words in which it is conceived are these: *Cle-*

† Can. 52. *Hic etiam spectant Canonones 51, & 53, ejusdem Concilii. Clericus, quantum libet verbo Dei auditus, officio vestium quærat. Can. 51. Omnes Clerici, qui ad operandum validiores sunt, artificiola discant. Can. 53.*

*ricus victum & vestimentum sibi, artificioso, vel agriculturâ, absque officii sui detrimento paret †.*

But besides that the Clause, *absque officii sui detrimento*, eludes the force of the Canon, because 'tis not understood how a Clerk can exercise a

Trade, or Agriculture, without detriment to his Office, I have this further to answer: That 'tis

with great reason doubted whether there ever was such a Council, held (as 'tis said) anno

398. (the learned *Jussell* absolutely denies it \*) or, if there was, whether the CIV Ca-

nons that now go under that name, are the true and genuine Acts of that Council †. This we

certainly know, that in the ancient Code of the African Councils, there is not the least mention

\* Quod fingunt de alio Concilio Carthaginensi, quod IV<sup>um</sup> vocant, & Honorio IV. & Eutychiano. Conf. convenisse narrant, plane repudiandum est; nec fides adhibenda Canonibus CIV quas sine auctoritate huius Concilii ascribunt. Brasar. ad Cod. Canon. Eccles. Afric. pag. 317.

‡ Du Pin. Nouvelle Bibliotheque. Tom. II. pag. 356.

made

made either of that Council or of those Canons; although there are no fewer than XVI several Councils of *Carthage*, all of them held under *Aurelius* Bishop of that See, from the Year 394 to 419 inclusive, and moreover the two Councils of *Hippo* and *Milevi*, taken into that *Code*. How a Council in which so many Decrees had been made for the Reformation of Church-Discipline, should come to be omitted and left out of that *Code*, is (if such a Council had been) altogether unaccountable: considering especially, that the same *Aurelius*, under whom that supposed Council is said to have been held, presided also in the great Council of *Carthage* of the Year 419, which fixed the *African Code*. Nay, there is a Canon in this last, directly contrary to that very Canon in the other out of which the Objection is made. 'Tis the XVIth I speak of, which forbids Churchmen to take Farms, or to be other Men's Baylies, or to get their Living by any sordid illiberal Employment; but to remember what is written, that no Man that warreth entangleth himself with the affairs of this life †.

We must think the *African Bishops* strangely

† Ομοίως  
ήρουν, ἢ αὐ-  
τίσκοποι, καὶ  
προσβύτιοι,

καὶ δίακονοι, ἐκλήπτορες μὴ γίνωντο, ἢ προκράτορες, μηδὲ ἐκ τινος αἰγρῆς ἢ αἰτίας προσ-  
μαλθετοσὶν ἀνελθόντων. ὁμοίως καὶ ἀποκρίσας εἰς τὸ γεγραμμένον, ἴδετε σὺν δόμῳ τοῦ  
Θεοῦ ἐμπλέκεσθαι τῶν προσμαλθεσι κοσμητοῖς.

inconsistent with themselves, to believe them capable of approving and disproving, of allowing and condemning, one and the self same thing almost with a breath. Wherefore since the Authority of this last great Council, called *the Council of Carthage* by way of excellency, and under that name received of old by all the Eastern Churches ||, is uncontrovertible, that of the other may very justly be suspected and called into question. Neither are those CIV Canons of the IV<sup>th</sup> Council of *Carthage* to be found in the ancient Collection of *Dionysius Exiguus* \*, who exactly transcribes the *African Code*: nor the least footstep of them to be seen in the no less ancient Abbreviation of the Councils made by *Fulgentius Ferrandus* \*\*, who was Deacon of *Carthage* in the time of the Emperors *Justin* and *Justinian*, and was no doubt perfectly acquainted with the Records and Affairs of that Church. Further, in some Manuscripts they are intituled, *Statuta Ecclesie antiqua*; and particularly in one, *Statuta Ecclesie Orientis antiqua* †; so uncertain is the account which we have of them. Lastly, in the I<sup>st</sup> of those Canons mention is made of the Doctrine of *Original Sin*, in opposition to the *Pelagian Heresy*, that was not heard of in *Africk* until the

Year

¶ Vid. Anner. doctissimi Euceregii in Canonibus Conc. Carthag. pag. 202.

\* Ext. ap. Christoph. Justell. Biblioth. Jur. Canon. vet. Tom. I. pag. 183. & seq.

\*\* Ext. ibid. pag. 447. & seq.

† Concil. Labb. Tom. II. pag. 1198.

Year 411, that is, 13 Years after the Date of those Canons; which shews that they must be a latter Compilation. All these Remarks put together destroy any Argument deduced from those Canons, and built on no better Authority than that of the Council to which they are attributed. A ~~first~~ better opportunity could not be offered me to declare my sense about that Council, than now when so many Learned Men are met together, part of whose Business it is to inquire into such things. But because,

3. In the approved Writers of the IV<sup>th</sup>, V<sup>th</sup>, and the next following Centuries, we sometimes meet with Expressions seeming to injoin Manual Labour to the Clergy, I must likewise consider them; and I shall do it so, as to account for whatever we find of that kind in the Books of those Times. What I have to say amounts in short to this: That where Clerks are exhorted to work and labour with their hands, 'tis meant not of Parochial, but of Conventual and Congregational Clerks. Devout Men began early to form themselves into Religious Communities, and to live under certain Institutes or Rules; which among other Exercises proper to the Ascetic Life, such as Prayer, Fasting, and the like, recommended Manual Labour



hour also, as a means to avoid Idleness, and to keep the Body under. There were two sorts of Persons that entred into those Societies, and embraced that kind of Life, *viz.* Lay-men and Ecclesiasticks. Of the first, some before their retreat from the World had been trained up in one Calling, some in another: Some had been Husbandmen, some Artificers †. These were not only allowed, but excited to work at their several Crafts, so far as it could be practicable in a Cloyster, and they might spare time from their Devotions: and that not for private gain, but for the benefit of the Society, or of the Poor. In process of time, as Sloth and Inaction have ever been the blemish and reproach of the Monastic Orders, these Men refused to work; pretending thereby to fulfill that Saying of our Blessed Saviour in his Sermon on the Mount, *Consider the Lillies of the field how they grow, THEY WORK NOT, neither do they spin* (c). In opposition to these Men, St. Augustine, at the request of Aurelius Bishop of Carthage spoken of before, wrote his Book *de Opere Monachorum*, as he himself tells us in his *Retractions* ||;

† Multi ex servili conditione, & ex vitâ rusticâ, & plebeio labore, ad Monasticam vitam transibant. D. Aug. Lib. de Oper. Monach. cap. xxiii.

(c) Matt. vi. 28.

|| Ut de Opere Monachorum Librum conscriberem, illa me necessitas compulit, quod cum apud Carthaginem Monasteria esse cepissent, alii se suis manibus transigebant, — alii vero ita ex oblationibus religiosorum vivere volebant, ut nihil operantes — se potius implere præceptum Evangelicum jactarent, ubi Dominus ait, respicite volatilia cæli, & lilia agri, &c. Propter hoc venerabilis senex Aurelius, Ecclesia ipsius Civitatis Episcopus, ut hinc aliquid describerem jussit. Lib. H. cap. 21.

berem, illa me necessitas compulit, quod cum apud Carthaginem Monasteria esse cepissent, alii se suis manibus transigebant, — alii vero ita ex oblationibus religiosorum vivere volebant, ut nihil operantes — se potius implere præceptum Evangelicum jactarent, ubi Dominus ait, respicite volatilia cæli, & lilia agri, &c. Propter hoc venerabilis senex Aurelius, Ecclesia ipsius Civitatis Episcopus, ut hinc aliquid describerem jussit. Lib. H. cap. 21.

and



and much has been said since against the Laziness of those plebeian Lay-Monks by St. Cyril of Alexandria \*, St. Isidore of Pelusium \*\*, and others, who came after St. Augustin. As for Ecclesiasticks living in Monasteries, they were subject to the Discipline of those Houses, and so fell likewise under the obligation of labouring with their hands. This is noted by Epiphanius, as a known Practice in the Monasteries of Egypt †. And there is not much to be said against it: Because though these Men might retain their Character, yet they were under no actual, or no full and plenary Exercise of their Function. Some of them were shut up in those Houses by way of Correction and Punishment ‖: and it was not inconvenient that they who had demeaned themselves disorderly, should there be made to expiate the Faults and Errors of their Lives, by hard and severe Labour.

\* Epist. ad Calosyr. Oper. Tom. VI. pag. 365.

\*\* Lib. I. Epist. 49. ad Paulum Cœnobiarch. & 298. ad Lucam Cœnobiarch.

† Advers. Hæres. Lib. III. Tom. 2. Hæres. 80. §. 6.

‖ Conc. Apath. can. 50. Conc. Epaon. can. 22. Conc. Aurel. III. can. 7. Conc. Narbon. can. 6. Conc. Tolet. IV. can. 29. & 45.

*Hortatus sum ut ageres penitentiam, — ut solitudinem peteres, ut viveres in Monasterio, &c.* S. Hieronym. Epist. ad Sabinianum Diaconum, qui virginem ad stuprum sollicitaverat. Oper. Tom. I. pag. 231. Edit. Froben.

But now these and the like Cenobitical Constitutions neither did nor could affect the Parochial Clergy, living in the great and open Commerce of Men, attending on the Public Ministries of the Church, busied in Pastoral Cares, obliged

obliged to have a constant eye over their Flocks, and in a word taken up with other more weighty Affairs to be able to do that also which reclude and solitary Men might have leisure enough to do. And so St. *Augustin* tells the Monks, in the Book abovementioned: *agnoscite Ecclesiarum quibus servimus talem consuetudinem, ut nos ad illa Opera ad quæ vos hortamur, vacare non sinant* †. But we need only read St. *Jerom's* Epistles to *Nepotianus* and to *Rusticus*, to know the sense of the Church about this matter. In that to *Rusticus*, who had chosen the Monastic Life, St. *Jerom* presses the necessity of filling up the Vacancies of his Time with Bodily Labour, so as never to be Idle; and he largely and elegantly describes that great variety of Work of all kinds which might occupy

† De Op. Monach. cap. xxv.

¶ *Facito aliquid operis, ut te semper Diabolus inveniat occupatum. — Vel piscellam texe junco, vel canistrum lentis plexe viminibus, sarviatur humus, areolæ æquo limite dividantur, in quibus cum olerum jacta fuerint semina, vel plantæ per ordinem posita, aqua ducantur irriguæ. — Inserantur infructuose arbores, vel gemmæ, vel surculi, ut parvo post tempore laboris tui dulcia poma decerpas. Apum fabricare alvearia, — Et Monasteriorum ordinem, ac regiam disciplinam, in parvis discere corporibus. Texantur et lina capiendis piscibus; scribantur libri, ut et manus operetur cibum, et animus lectione saturetur. In desideris est omnis otiosus. Aegyptiorum Monasteria hunc morem tenent, ut nullum absque operis labore discipiant, non tam propter vitæ necessitatem, quam propter animæ salutem.* Tom. I. pag. 45. & 46.

a Man shut up in Solitude ||: whereas in that to *Nepotianus*, who was a Secular Presbyter, and had a public Charge, he says nothing concerning it. What can his Silence argue, but a concession that *Nepotianus* would find so much

employ.

employment in going about to acquit himself honestly and conscientiously of the Duties of his Function, as would supersede the necessity of joyning Manual Labour thereunto?

To bring this Point to a Conclusion: The very Heathens would not suffer the Ministers of their Religion to do any servile handy Work; and therefore *Aristotle* contends that Rusticks and Artisans, and the like labouring and trading People, ought not to be advanced to the Dignity of the Priesthood; and he calls it a disrespect to the Gods that such Men should be appointed to serve at their Altars †. Among the *Jews*, by God's own special command and direction, the *Priests* and *Levites* had *no part in the inheritance of the Land* (d), lest a necessary culture thereof should debase their Minds, and defile their Hands, and make them less fit for Sacred Ministrations. They lived upon the Provision which God had reserved for them, Tenth and Offerings; and the other Tribes worked for them, whilst they had nothing to do but in their several Classes and Courses to attend the Service of the Temple. Nor do I find that they took up mechanick Crafts and Arts, though but in the way that I have shewn the greatest *Rabbins* and Doctors among that People

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† Οὐτε γὰρ ἡτε  
βάνανον ἱε-  
ρία καὶ ἀσκή-  
ον, καὶ γὰρ ἡ  
πολίτην ἀγί-  
α καὶ τιμὰν  
καὶ Θεός.  
Polit. Lib. vii.  
cap. 9.

(d) Numb.  
xviii. 20, &c.  
Deut. xviii.  
1, &c.

took them up. Those *Rabbins* and *Doctors*, being indifferently of other Tribes, and having nothing to do with the dispensing of Holy Things, might use their liberty in that matter. But the *Priests* being the peculiar Servants of the most high God, Men whom he had sanctified, separated from the World, and appropriated to himself, such mechanick Labours would not so well have become them.

† Hor. Helr.  
ad Matt. ii. 4.  
& iterum, Op.  
Posthum. pag.  
28.

Indeed the *Jews* did abusively afterwards distinguish betwixt two sorts of *Priests*, calling the one *Sacerdotes clerici*, and the others *Sacerdotes laici sive plebeij*; as our famed *Lightfoot* observes, out of the Writings of the *Masters* †. The *Sacerdotes laici sive plebeij*, were the unlettered and unskilled in the Law, or those whom Bodily Defects and Blemishes had disabled and rendered incapable of executing Priestly Offices. It was never intended that they should be frustrated of a Portion among their Brethren, the Law having declared it self very expressly to the contrary: *They shall eat of the bread of their God, both of the most holy, and of the holy: only they shall not come nigh unto the Altar, because they have Blemishes* (e). And yet through the growth and prevalency of *Pharisaism*, which in this as in many other instances made the Law of God void,

(e) Lev. xxi.  
22, 23.

void, it came to be a Saying in after-times, *ne detur oblatio Sacerdoti laico* \*; by which means these Persons fell into neglect and contempt, and were often reduced to Poverty. Among these, 'tis not impossible but some may be found that had recourse to their own Industry, in the way of Arts and Trades, compelled by a Necessity which excused them, but which could not have been urged to excuse those who did eat of the Sacrifices, had they been seen taken up with any other Work than that of their Function.

The Council of *Eliberis*, elder by some years than that of *Nice*, forbade to admit among the Clergy, the *Liberti*, or affranchized Bondmen of Gentile Masters †: by reason (says the learned *Anbespine* \*) of the abject Services and Dependances, which their Patrons continued upon contract to exact from them, even then after their Manumission. It seemed intolerable that the Ministry should be prostituted to Men of that Rank, who might be called back to their old Trades of Painting, Carving, and the like, as oft as it pleased their Patrons to set them

שמן \*  
הרומה  
לכח עם  
הנרץ  
Vid. Lightfoot  
ut supra.

† Can. 80.

\* Merito cavebant ne Liberti, quorum Patroni essent Gentiles, ordinarentur: nam ab eis fabriles aut officiales operas exigere poterant Patroni, quas soliti erant stipulari cum eos libertate donarent:

*tenebanturque Liberti non solum Patronis eas prestare, sed aliis etiam quibus ea locata essent. At indignum propriis neque servendum, ejusmodi operis, pictoris puta aut fabrilibus, Clericos distrabi & impediri, qui nullis aliis rebus quam sacris vacare aut studere deberent. Gabr. Albaspini Aurel. Episcopi not. in Concil. Eliber. pag. 87.*

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thereto,

thereto, or to hire out their Labour therein to others.

In the VII<sup>th</sup> Year of Queen *Elizabeth*, all that had any Office or Cure in the Church of *England*, were obliged to subscribe the following Declaration: *I shall not openly intermeddle with any Artificer's Occupation, so as covetously to seek a gain thereby, having in Ecclesiastical Living to the sum of XX Nobles, or above, by*

† Bishop Sparrow's Collection of Articles, Injunctions, Canons, &c. of the Church of *England*.

*Year* †. He must have a great deal of Flegm that reflects on that which gave occasion to such a Declaration, and keeps his Temper. It was briefly this. The Church had been so impoverished by Sacrilegious Alienations of its Patrimony and Revenues, that many of the Inferior Clergy, not able to live upon the small Remnant that was left and scattered among them, more like an Alms than a Reward proportioned to their Labours, were forced for a Subsistence to betake themselves to Trades, and other mean and vile Occupations ||; to the manifest neglect of their Charge, and the great disgrace of their Holy Calling. Thereupon the aforesaid Declaration was drawn up: which still gave leave to those whose Livings came under such a Value, to get a Supply as well as they could, in some other Way, which they might superadd to the Sacred

|| Bishop of *Sarum's* Hist. of the Reform. of the Ch. of *England*. Part II. Book I. pag. 202.  
Dr. *Heylin's* Hist. of the Reform. Edw. pag. 61.



Sacred Employment they were in. With submission, the Credit of the Church and Ministry was not enough consulted and provided for by that Act. Therefore the *Convocation* which sate in the Year 1603, having thought better thereon, ordained and enacted, that from thenceforth *no Ecclesiastical Persons should give themselves to any base or servile Labour* \*. By this Decree the Honour and Sacredness of our Office has been retrieved and asserted: and a Decree it is worthy of them that made it, *viz.* the Fathers and Representatives of the purest and best constituted Church in the Christian World.

\* Can. 75.

✱ This is also to be noted, that at the beginning of our Reformation, such an indigence there was of Ministers, as

made it necessary to take in some Artificers, and to fill up Vacant Cures with them. These Men did not demean themselves so decently as became the Character conferred on them. Something still stuck by them, favouring of their former education and manner of living. Therefore anno 1560, a Letter from *Matthew Parker*, newly consecrated Archbishop of *Canterbury*, was directed to *Edmund Grindal* Bishop of *London*, signifying, that *whereas lately for want of Ministers, they had ordained several Artificers, who had behaved themselves not to the credit of the Gospel, care should be taken that no more Artificers might be ordained for the future.* *Registr. Grindal. MSS. fol. 7.* The reputation of our Church suffered upon the occasion of these Men, the Papists not being wanting to upbraid and reproach us with them, as appears from *Rastal's* Answer to Bishop *Jewel's* Challenge. See *Heylin's Hist. of the Reform. Elix. pag. 175.* But our Church was then in a State of Infancy, and a Generation of better and abler Men quickly sprang up that superseded the necessity of those Ordinations. I cite Bishop *Grindal's* Register upon the authority of the reverend *Dr. Kennet*, whose learned account of the Antiquities of his own Parish-Church of *Ambrosden*, shews him excellently accomplished to go on further in the like curious Researches.

Upon the whole Matter, let any reasonable Man judge, who are the truest Ministers, and the likeliest to carry on the great and noble Designs of Religion; either They, who have devoted



voted themselves early to this Work, who have beforehand qualified themselves duely for it, and who desire to lay aside other Occupations and Affairs only that they may without distraction *attend upon this very thing*; or They, who being entangled in various Worldly Callings, trained up in them from the beginning, necessitated to exercise themselves daily in them, and to be always running round and toiling in that Circle, do, merely upon the presumption of a lively Fancy and a voluble Tongue (natural Gifts, which not only very Bad, but very Ignorant Men may have) take upon them to Teach, when they themselves very much need to be Taught. But taking no further notice of these Men, who can deceive those only whom God in his secret and inscrutable Judgment has *given up to a Spirit of Error and Delusion*, I shall turn the Discourse to our selves, and shew,

III. That Evangelical Pastors and Ministers, being by the nature of their Function dismissed from Manual Labours, and generally from all those Cares and Occupations with which Secular Persons are taken up and perplexed; they are much to blame, if through Love of the World they

they voluntarily resume and involve themselves in those Cares ; if through Levity of Spirit they dissipate their Time in foolish Diversions and Amusements, or even in fruitless and unprofitable Studies ; if they do not, in so privileged and recollected a State of Life, bend their utmost application and endeavours, to the enriching of their Minds more and more with the Knowledge of Things excellent and proper for them, to the adorning of their Province, and to the *fulfilling of their Ministry* ; since therefore they enjoy this Exemption and Immunity that they may be enabled so to do.

I hope none of my Reverend Brethren will be offended with the Freedom I shall use in speaking to this Head. I must pursue my Subject, and I would be understood to direct my Discourse to none so much as to my self.

1. They are, I think, not excusable, who having given themselves up to the Ministries of Religion, and being thereby dispensed from Secular Cares, involve themselves in them when they need not. And here are not meant the just and necessary Cares of a Family, but Cares and Occupations in meddling with which Clergy-men bewray Habits and Dispositions of Mind too much estranged and alienated from the Spirit:

Spirit of their Calling. We must with shame confess that the Fault I note here is no new evil in the Church: as appears from so many Decrees of General and Provincial Councils, Synodical Letters, Capitulars, and other Ancient Monuments, where loud Complaints are made against it †. There, we find Ecclesiastical Persons taxed; some, for taking Lands and Grounds to Farm, and doing that which properly is the Business of Yeomen and such like People; some, for assuming the management and superintendency of Great Men's Estates, as their Stewards and Baylies; some, for accepting of Procurations, Wardships, and Testamentary Trusts, which to execute they were always following Courts, and going to Law; some, for trading and trafficking openly as Merchants, resorting to forreign Markets, *buying cheap and selling dear*, as the Words of some of those Councils are; some, for making a profit of their Money by Loan and Interest, setting up Banques; and turning downright Usurers and Extortioners; to say nothing of those whom we find no less cen-

† Can. Apostol.  
6, 44, 81,  
& 83.

Concil. Afri-  
can. I. de  
quo S. Cy-  
prian. Ep.  
66. edit. Pa-  
mel. seu I.  
edit. Oxon.

Conc. Eliber.  
can. 18, &  
20.

Conc. Arelat. I.  
can. 12.

Conc. Nicæn. I.  
Oecumen.  
can. 17.

Conc. Laodi-  
cens. can. 4.

Conc. Carthag.  
I. cap. 6, 8,  
9, & 13.

Conc. Carthag.  
III. cap. 15,  
& 16.

Conc. Carthag.  
an. 419. in  
causâ Apia-  
rii. can. 17.

Conc. Chalce-  
don. Oecu-  
men. can. 3.

Conc. Arelat. II. can. 14. Conc. Tarracon. can. 2. Conc. Constantinop. in Trull. can. 10. Conc. in Palatio Vern. can. 16. Conc. Forojul. seu Aquileiens. can. 5. Conc. Cabilon. II. can. 5, 8, 12, & 44. Conc. Aquisgran. I. can. 40, 61, 92, & 93. Conc. Rom. an. 826. can. 12. Conc. Parif. an. 829. can. 13, & 28. Conc. Clovesh. can. 8. ap. Spelman. Conc. Angl. Tom. I. pag. 247. Canones Saxon. /Elfrici, can. 30. ap. eund. Tom. I. pag. 579. Conc. Lond. an. 1102. can. 1. & 8. ap. eund. Tom. II. pag. 22. Synod. Westm. an. 1138. cap. 9. ap. eund. Tom. II. pag. 41, &c.

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fured for thrusting themselves into Public Administrations, and ambitioning Posts and Places in the Civil Government. Against these, and such as these, so many Canons and Constitutions have been made, both in former and latter Ages, that if one should undertake to collect them, and reduce them into a Code, they would swell up to a Volume. As they shew the zeal and concern of the Church all along, to keep Evangelical Ministries free from profane and unclean Mixtures, so they are all but a larger Comment on that Text of St. Paul, that *no man that warreth intangleth himself with the affairs of this life, that he may please him who hath chosen him to be a Soldier* (f). Which words of the Apostle are expressly laid down by the 1<sup>st</sup> and 3<sup>d</sup> Councils of Carthage, and others subsequent to them, as the ground of the Laws they enacted against Clerks busying themselves with Cares that did not belong to them. (f) ii Tim. ii. 4.

Some Men naturally are more stirring than others, delight more in Business and Action. When such Men come into the Church, it is pity they do not use that Diligence and Industry with which God has endowed them, in matters commendable and proper for them. They would prove admirable instruments of doing good, and

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they would surpass all others of their Profession. Nor need they fear that their Talent should rust, through want of employment. For there is not a nobler Scene for Business and Action than the Ministry, though in a way different from the Cares and Labours of the World.

2. They greatly abuse this Exemption and Immunity, who through Levity of Spirit dissipate their Time in foolish Diversions and Amusements. This is a Fault in the other extreme, incident to Men of another Complexion. For this flows from a sauntering and unactive Temper, from a Mind dissolved in Sloth, and averse to every thing that is serious. This Humour is of all others the most opposite to the Ministry, and by being indulged must render a Man useless and unserviceable in it. I would make all the allowance that can be for Humane Infirmities, and for Propensions which perhaps were born with us: But certainly the most innocent Pastimes must become criminal in Men called to a Sacred Trust, who postpone the discharge of their Duty to them. Indeed he who has an awful sense of God and of Holy Things upon his Mind, who is convinced of the infinite value of Souls, and has duly weighed the importance of the Work laid before him, will





attendance on our Calling, and labour so much the more sedulously and indefatigably in our own Way: and we should have very ill grace to claim such a Privilege, upon other Terms than these.

3. Even they make but an ill use of this Exemption and Immunity, who addi&t themselves to fruitless and unprofitable Studies. In Men who ought to spend their Time to worthier purposes even this is a Fault, and deserves no better name than that of a more laborious sort of Idleness. And verily when we consider the vast number of Books that swell up the accounts in our Libraries, and have been written by Divines on all the various Topics of Profane Learning, we cannot but wonder how Men *labouring in God's Vineyard*, should find vacant Hours for such Productions and Superfetations as those. Had not the Titles taken care to inform us of the Quality and Profession of the Men, we could never have guessed from the Contents of the Books, in which nothing is found having a tast and relish of that Spirit of Religion which should have animated the Authors, that such Works had been the Lucubrations of Persons in Holy Orders. A Minister's Pen ought to be dedicated to God's Glory, and

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to the Defence of the Truth. He unhallows it, and defecrates himself, that turns it to light and unbecoming Subjects. The fabulous Relation of the Adventures of *Theagenes* and *Chariclea*, which appeared in the IV<sup>th</sup> Century, written with all the beauties of Language and Invention, might have passed uncensured, had a Lay-man been the Author of it. But when that Romance began to walk abroad with the venerable name of *Heliodorus* Bishop of *Trica* in *Thesaly* prefixed to it, the whole Church was offended and scandalized at it, notwithstanding what was said to lessen the Scandal, viz. that it was a Work which *Heliodorus* had composed in his younger years. A Synod of the Bishops of the Province met, in which *Heliodorus* was called upon to disown and retract the Book. Upon his refusal, he was deservedly Deprived †. The vain Man was so blown up with the pride and conceit of being the Parent of that Fiction, that rather than lose the merit of it, he was contented to see himself degraded of the Episcopal Dignity and Character, which is the glory and perfection of the Evangelical Sacerdoce.

† Διὰ τὴν ἁ-  
ποστολικὴν ἀ-  
σκήτην. ἔπει-  
δὲ γὰρ πολ-  
λοὺς τῶν νέων  
κινδυνώσαν  
ἐκείδεν ἐπὶ  
ἡ ἐσχάτῃ  
παραστάτῃ  
σωθῆναι, ἡ  
τὰς βίβλους  
ἀφανίζειν, καὶ  
ποιεῖ δαπαν-  
νὰν, ὑπαναπ-

ίστας τ' ἐραστα, ἢ μὴ χρῆναι ἰσχυρῶς τοιαῦτα σωθῆναι. τ' ὃ μᾶλλον ἔλεγχ' ἢ ἱερωςώλω-  
λιν, ἢ ἐν μέσῳ τιθέναι τὸ σύγγραμμα. ὃ καὶ ἐβλέπε. Hist. Eccles. Lib. XII. cap. xxxiv.  
pag. 295, & 297. Vid. etiam Soerat. Hist. Ecc. Lib. V. cap. xxii. pag. 287.

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I would not seem by any thing I have here said to condemn Humane Learning, which at the entrance of this Discourse I have laid down as a necessary Qualification for the Ministry, in opposition to those Ignorant Pretenders who assume the one without any Tincture of the other. But as the best of it ought to be used only as an Accessory to Divine Researches and Enquiries, so there are Studies in that way that are indeed but Trifling. And you will all, no doubt, concur with me, that a Minister of the Gospel, who, when he should be laying himself out in things solid and useful, should be writing Sonnets and Epigrams, or evaporating his Thoughts in Airy Speculations and Theories, that have no subserviency to Religion, and can only conduce to the gratifying of an idle and itching Curiosity, would be able to give but a very ill account of his Time to God. Therefore,

4. It is they that make a right use of that Leisure which an Exemption from secular Cares and Labours affords them, who bend their utmost application and endeavours to the enriching of their Minds daily more and more with the Knowledge of Divine Things. This is the Knowledge in the acquisition of which it is intended that Christian Ministers should spend their  
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their still, quiet, and peaceful Hours. And indeed, how can they find a gust for such Studies as I last spoke of, who have for the proper Objects of their Meditations, the glorious Attributes and Works of God, the wonderful Mysteries of our Redemption by *Jesus Christ*, the great and saving Doctrines of the Gospel, and all the august Evidences given there concerning a Futur State and our hopes of a better Life after this? Such Matters as these are worthy of the profoundest Contemplation and Incumbency, not only of Men, but of Angels. To these the Clergy are understood to have consecrated their Studies; and could it be supposed that any one of that Sacred Order should prove deficient in the Knowledge of these, so as not to carry a perfect Scheme of them in his Mind, and be able to account readily for them, he knows nothing to any purpose, though otherwise he could number the Sands on the Sea-shore, or solve the most difficult Phenomena of Nature. 'Tis a noble Thought of St. *Isidore* †, as there are many in that Author, that the *Priests of God* ought to resemble those *Living Creatures* attending on the Divine Majesty in a Vision to *Ezekiel* (g); and said to have been full of eyes, to denote

† Ὁ τὸ Θεῶν  
σερῶν, ἐπικει-  
μένης Θεῶν,  
καὶ τὰ πολυ-  
ὀφθαλμοῦ αὐτοῦ,  
ὅτι ὁ Θεὸς ἐν  
θαλαμῶσι τοῦ  
καὶ ἐκείνου  
μὴ ἐν ἀνθρώποις.

ἀλλὰ πᾶσι αὐτοῖς. Lib. I. Epist. 151. pag. 47.

(g) Chap. i. 18. and x. 12.

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their sagacity and insight into Heavenly Revelations and Oracles.

And if ever it was necessary for the Clergy to excell in that Knowledge and in those Studies which peculiarly belong to their Profession, if ever it concerned them to be conversant about and to strive for a Mastery in the Divine Tactics, it is now. There is a Swarm of Atheists, Deists, Sceptics, *Spinozists*, *Socinians*, and other Enemies of our Holy Faith, gone out amongst us: Men with whom a Servant of *Jesus Christ* will often be called to encounter. It behooves him therefore to be furnished with such Arms, as may enable him to do it with success. Would it not grieve him to see the best Cause in the World baffled and defeated, only because he wants Abilities to defend it? The meanest Christian ought to be ready always to give an answer to every man, that asketh him a reason of

(h) i Pet. iii.  
15.

the Hope that is in him (h): How much more ought the Ministers of the Church to be mighty

(i) Acts vii.  
22.

in words (i), workmen that need not to be ashamed

(k) ii Tim. ii.  
15.

med (k), able by sound Doctrine to convince gain-

(l) Tit. i. 9.

sayers (l), and to cast down every high thought

and imagination that exalteth it self against the

(m) ii Cor.  
x. 5.

knowledge of God (m)? 'Tis that they may the

better qualify and capacitate themselves in this

way,

way, that by the Laws of God, the Sanctions of the Universal Church, and under the Protection of Christian States and Governments, the Clergy enjoy an Exemption and Immunity from Secular Cares and Labours.

5. and lastly: They enjoy this Exemption and Immunity (and those among them are exceedingly to blame, who do not use it to that End) that they may adorne their Province, and *fulfill their Ministry* in every Part of it. That is, that they may be continually busied and employed in advancing the Honour and Service of the great Maker and Preserver of the World: in reconciling Men to him by Repentance, and the administration of Holy Rites: in teaching and instructing the Ignorant: in relieving anxious and doubting Consciences: in rebuking profligate Sinners, and warning them of the dread and terrors of an approaching Judgment: in composing Differences, and promoting Peace, Charity, and a reciprocal Good-Will among all People: in plucking up Sin and Vice, and planting the Seeds of every Christian Grace and Virtue in the Earth: in purifying their own Lives, and giving heed to their own Sanctification, that they may be shining Examples to their Flocks: in praying night and day to God, that he will  
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bleſs their Endeavours, and afford them ſuch a Meaſure of his Divine Spirit as may be ſufficient to carry them through their Work. The World cannot envy a Vacation from Secular Cares and Labours to the Clergy, nor any other Privilege annexed to their Sacred Function, whiſt it ſees them intent upon ſuch things as theſe.

(n) Jam. i.  
17. And praiſed be God, the *Father of Lights*, and the Author of *every good Gift* (n), for that in the miſt of ſo general a Corruption and Degeneracy as prevails in our Age, he has not left his Church deſtitute of honeſt and faithful Paſtors, who ſtrenuouſly purſue all the Ends I have named, answer all the Qualifications and Characters I have laid down: That is, who are eminently conſpicious for their contempt of and abſtraction from Earthly Things, for their grave and ſober Deportment, for their ſound and uſeful Learning, and for their conſtant Aſſiduity to their Charge. I cannot better expreſs it than in the Words of St. *Cyprian* \*, which are ſo nicely adapted to our Caſe, that one would think they had been ſuggeſted to him by a Prophetick Spirit, and that when he wrote them, he had in view, not the State of the Church in his Time, but in ours. *Non ſic tamen, quàmvis noviſſimis temporibus, in Eccleſià Dei, aut Evangelicus*

\* Epist. lxxvii.  
ad Fœlicem  
Presbyterum,  
ſc. pag. 174.  
Edit. Oxon.



*gelicus vigor cecidit, aut Christianæ virtutis aut fidei robur elanguit, ut non supersit portio Sacerdotum, quæ minimè ad has rerum ruinas, & fidei naufragia, succumbat; sed fortis & stabilis, honorem Divinæ Majestatis, & Sacerdotalem Dignitatem, plenâ timoris observatione, tueatur.* “Al-

“though (says he) we are fallen into the Last  
 “Days, nevertheless the Evangelical Spirit and  
 “Vigour is not sunk, nor the strength and power of Christian Faith and Virtue enfeebled to  
 “such a degree, in the Church of God, as that  
 “there should not be yet remaining a Portion  
 “of Holy Priests, who amidst all these ruins  
 “and shipwracks of Religion are not unmindful  
 “of their Duty, but stand firm and unshaken  
 “therein, going on with great zeal and courage  
 “to assert the Honour of the Divine Majesty,  
 “and to maintaine the Dignity and Reputation  
 “of Sacerdotal Functions. Praised be God, that  
 no Particular Church upon Earth can boast of a  
 greater number of such Worthy Men, than the  
 Protestant Orthodox Church of *England*. I reckon it, not the least advantage I have gained from  
 my Attendances abroad, that I have received many  
 Convictions of this Truth, by comparing the  
 Clergy of this and of other Churches. To those  
 who deny them their due Commendation, I shall



only say, that I wish them the like opportunities of Conviction.

(o) i Theff.  
v. 13.

May God, in his infinit mercy, keep up a Succession of such Pastors in his Church, so long as there is a Sun in the Firmament. May their Excellent Example quicken Me, and others of their Brethren, who flag behind them. May the World be just to them, and *esteem them very highly in love for their Work's sake* (o). May their People have the wisdom not to withdraw themselves from under their Conduct, to follow *Blind Guides* and Seducers. May they feel a kind and benign Influence of Heaven going along with them, and prospering every thing they do, or undertake, for the glory of God, and for the benefit and instruction of Mankind. May none of the Enemies of God be able to stand before them. May the great and sacred Truths of Religion, be ever victorious and triumphant in their Discourses and Writings. May they every where beat down the Kingdom of *Satan*, and on the fall of it build up the glorious Kingdom of *Jesus Christ* our Lord. And from him the *Everlasting High-Priest*, the supreme Pastor and *Bishop of Souls*, may they one day receive the Crown and Reward promised to their Holy Labours. *Amen.*

THE END.

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*BOOKS printed for John Newton, at the Three  
Pigeons in Fleetstreet.*

**M**<sup>R.</sup> *Falle's Account of the Isle of Jersey, with a new and accurate Map of the Island. Dedicated to the King. 8°.*

His Sermon before the Garrison in *Jersey*, April 10. 1692.

His Sermon at *White-hall*, Decemb. 30. 1694.

His Sermon before the Lord Mayor, April 21. 1695.

*Mr. D'auvergne's Relations of the Campagnes in Flanders, for the Years 1692, 1693, 1694, 1695, 1696, and 1697.*

*New Observations on the Natural History of this World of Matter, and this World of Life: In two Parts. Being a Philosophical Discourse, grounded upon the Mosick System of the Creation, and the Flood. To which are added, some Thoughts concerning Paradise, the Conflagration of the World, and a Treatise of Meteorology: With occasional Remarks upon some late Theories, Conferences, and Essays. By Tho. Robinson, Rector of Ousby in Cumberland.*

*The Anatomy of the Earth. By the same Author.*

*A Charge given at the General Quarter Sessions of the Peace for the County of Surrey, holden at Dorking on Tuesday the 5th day of April, 1692. and in the 4th year of their Majesties Reign. By the Honourable Hugh Hare Esquire, one of their Majesties Justices of the Peace for that County.*

*Pendragon: or, The Carpet Knight's Kalendar. A Poem.*

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**E R R O R.**

**P**<sup>Age 46. Line 7. for,</sup> They greatly abuse this Exemption, *read,* They greatly abuse of this Exemption.